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FAMILY
DEVOTIONS

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FAMILY DEVOTIONS,

FROM THE

Book of Common Prayer:

WITH

PRAYERS AT THE COMMUNION

FROM

BISHOPS TAYLOR, KEN, AND BEVERIDGE.



COMPILED BY

THOMAS STEPHEN.

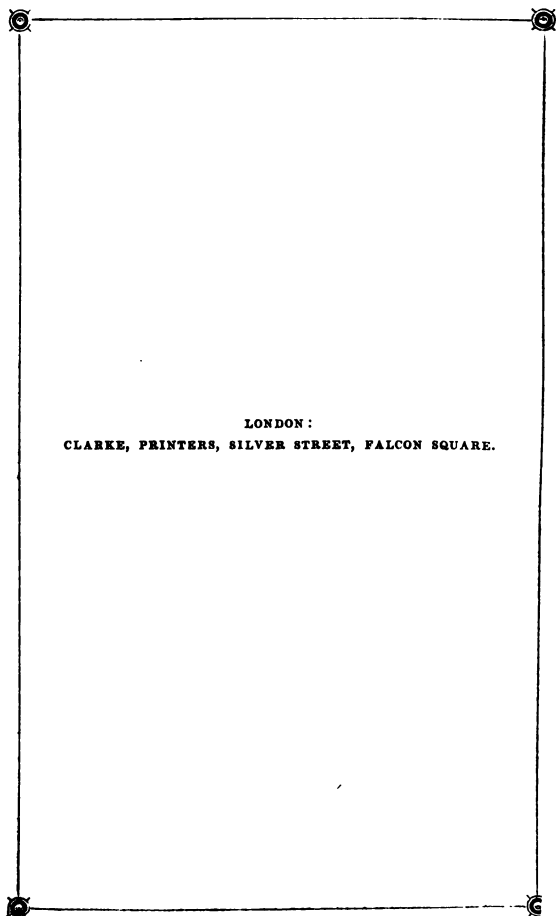
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INTRODUCTION.

AN established religion is as necessary and useful in a family, which is a little kingdom, as in the state. In both, the *voluntary system* is pernicious, and will not be found to work well; for what is left to the good pleasure of every man's own discretion will perhaps be left entirely undone.

The learned and pious Dr. Doddridge has very justly remarked—"that, if any had rather that a family should be prayerless than that a well chosen *form* should be gravely and solemnly read in it, I think he judges as absurdly

as if he would rather see them starving to death, than fed out of a dish whose materials or shape are disagreeable to him." Many, from early prejudice, object to *forms* of prayer; and many, on the other hand, are incapable of conducting their family devotions without a form. Set forms of prayer have many advantages; but, of all forms, the Book of Common Prayer is incomparably the best. Eloquence is a gift of God which few men possess; neither is it necessary in divine worship. Aaron was a most eloquent man, and had the gift of a fine and ready utterance; yet Moses, who was "slow of speech and of a slow tongue," was appointed to instruct him what to say. It is not, therefore, eloquence, but faith and repentance, with obedience and humility, that are necessary in our devotions.

Our Saviour has commanded every man to let his light so shine before men that they may see his good works, and glorify our Father which is in heaven.* If, therefore, it is our duty to walk worthy of our high calling in the sight of men generally, how much more is it incumbent on us to let the light of our good examples be seen in our families? A woe is denounced

* Matt., v., 16.

against those who offend any of Christ's little ones; that is, who teach children wrong either by precept or example. But, if parents train their children early to assemble round the domestic altar, there is every probability that, with the divine blessing, they will follow the light of their parents' good example, when they themselves in their turn become masters and mistresses of families. At all events, parents and masters should do their duty, and thereby discharge their own consciences, trusting that God will, in due time, give their families grace to follow their good example.

A great master in holy living says:—“ Let the words of our prayers be pertinent, grave, material, not studiously many, but according to our need, sufficient to express our wants, and to signify our importunity. God hears us not the sooner for our many words, but much the sooner for an earnest desire; to which let apt and sufficient words minister, be they few or many, according as it happens. A long prayer and a short differ not in their capacities of being accepted; for both of them take their value according to the fervency of spirit and the charity of the prayer. That prayer which

is short, by reason of an impatient spirit, or dulness, or despite of holy things, or indifferency of desires, is very often criminal — always imperfect; and that prayer which is long out of ostentation, or superstition, or a trifling spirit, is as criminal and imperfect as the other, in their several instances. . . . In all forms of prayer, mingle petition with thanksgiving, that you may endear the present prayer and the future blessing, by returning praise and thanks for what we have already received. This is St. Paul's advice; 'Be careful for nothing; but in every thing, by prayer and supplication, with *thanksgiving*, let your requests be made known unto God.'*

Families are miniature churches, portions of the holy Catholic Church, and parts of the one family in heaven and earth, for which our Lord Jesus Christ was contented to be betrayed, and to suffer death upon the Cross. "Families," says Bishop Jolly, "are the little nurseries for the spiritual kingdom of the Church, and the temporal kingdom of the State, which, by their respective duties, and in their different capacities and powers, mutually promote the happi-

* Phil., iv., 6; Taylor's Holy Living, chap. iv., sect. 7.

ness of each other."* They are likewise little kingdoms, in which the father, or head, is the prophet, priest, and king; whose duty it is to exhort, rebuke, pray for and with, and reign over or govern, his family. These three attributes are the gifts of God, and belong of divine right to the father of every family. Whoever, therefore, neglects or transfers their duties to another, betrays his trust, neglects his duty, and must give an account of his stewardship to his Divine Head in heaven.

If we lift up holy hands with faith in Christ's word and promises, nothing doubting, he has promised to grant our requests, and to answer the petitions of two who shall *agree together*, touching what they shall ask. By the following selection from the authorized Liturgy, a whole family not only agrees together, but, at the same time, unites with the Reformed Catholic Church, touching what they shall ask. Although we pray in separate families, yet it is as members of, and in union with, the Church Catholic; and, therefore, the Liturgy is in every sense our best medium. GOD has commanded us to ask, and He has promised that it shall be given unto

* Introduction to Sunday Services.

us — to seek, and we shall find — to knock, and it shall be opened unto us.* Three of the evangelists have recorded Christ's gracious promise, ushered in by his solemn and emphatic *verily, verily*, that whatsoever we shall ask the Father in his name, believing, he will give it.† Although these promises are annexed to the public authorized prayers of the Church, yet they are also applicable to the social prayers of a family; because Christ promised that in whatsoever place two or three are gathered together in his name, there he will be in the midst of them, to bless, consecrate, and accept their united prayers.‡ By thus offering daily the morning and evening sacrifice of our praise and thanksgiving, we learn from infancy to live in submission and obedience to his holy will and commandments, and to place our whole dependence on him in all the changes and chances of this mortal life. By confessing our sins morning and evening, our hearts will be softened and subdued by a daily sight and sense of our manifold transgressions. And by redeem-

* Matt., vii., 7.

† Matt., xxi., 22; Mark, xi., 24; John, xiv., 23.

‡ Matt., xviii., 19, 20.

ing the time because of the evil days, and being daily renewed by God's Holy Spirit, our hearts will surely there be fixed where true joys are alone to be found. An apostle has assured us that it requires both *faith* and *holiness* to enable us to see the Lord; and our Saviour assures us that, if we will enter into life, we must keep the commandments; the best training for all which, under the divine blessing, is the constant devotional feeling produced by the daily exercise of family prayers; which ought always to be accompanied with faith, hope, and charity. Unless we believe that we shall receive his grace, hope for those things which we are permitted to ask, and *love much*, we only mock God, by drawing near with our lips, while our hearts are far from him.

Bishop Taylor recommends us to reduce our prayers into collects and short forms, to make voluntary interruptions and to begin again, that the want of spirit and breath may be supplied by short stages and periods. For this purpose, no form can be so appropriate as the authorized public prayers of the Church, which are both short and powerful, and approach nearest to the sublime simplicity and inspiration of Scripture.

"No church in the world," says Dr. Comber, "was ever blessed with so comprehensive, so exact, and so inoffensive, a composure as ours, which is so judiciously contrived that the wisest may exercise at once their knowledge and devotion — and yet so plain that the most ignorant may pray with understanding — so full that nothing is omitted which is fit to be asked in public — and so particular that it compriseth most things which we would ask in private — and yet so short as not to tire any that hath true devotion. Its doctrine is pure and primitive, its method is exact and natural, its language significant and perspicuous, most of the words and phrases being taken out of the Holy Scriptures, and the rest are the expressions of the first and purest ages; so that whosoever takes exception at these must quarrel with the language of the Holy Ghost, and fall out with the Church in her greatest innocence."

Many forms of family prayers have been published, but they have almost all the objection of being one long continued prayer, which, although a form, yet they partake decidedly of the objections which are justly made to extemporary prayers, that they are the prayers of the

reader, and not of the family. Whereas, the following selection from the Liturgy comprehends, along with prayer and thanksgiving, the great benefit of a confession of our faith; while the audible union of voices in the confession, the audible responses in the versicles and the short Litany, keep the attention awake; and the repetition of Amen, at the end of each collect, not only has the same effect, but gives a positive assent to the matter of the prayer. The family should repeat the confession and versicles with a loud voice, and repeat the prayers mentally along with the father. The collect for the day is to be changed every Sunday morning, and continue the same throughout the week; and is always to be the same as that which is used in the Church, which, while it creates a pleasing variety, exhibits to the eye of our faith the whole mystery of our redemption, presenting us with prayers suitable to the incarnation, birth, life, death, resurrection, and ascension, of our Saviour, and of the sending down of the Holy Ghost. These collects ought, therefore, never to be omitted on the fasts and festivals to which they are attached.

That these prayers may be useful — that it

may please God to take from all men all ignorance, hardness of heart, and contempt of his word — that he may fetch all home, who have erred and strayed in these kingdoms, to his flock — and that they may be saved among the remnant of the true Israelites, and be made *one fold*, under one Shepherd, Jesus Christ, — is the sincere desire and prayer of

THE COMPILER.





Family Devotions.

MORNING PRAYERS

DAILY THROUGHOUT THE YEAR.

The Father may read either of these two Prefatory Sentences.

ENTER not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. Psalm cxliii. 2.

Or,

In the name of the FATHER, and of the SON,
and of the HOLY GHOST. Amen.

A GENERAL CONFESSION,

To be said of the whole Family after the Father, all kneeling.

Almighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; according to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy name. Amen.

Then shall follow three Collects; the first of the Day, for which turn to the Collects at the end of the Morning Prayers; the second for Peace; the third for Grace to live well; which shall daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.

THE SECOND COLLECT, FOR PEACE.

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. Amen.

THE THIRD COLLECT, FOR GRACE TO LIVE WELL.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. Amen.

THE LITANY.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: Spare us, good Lord,

spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation; from all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness;

Good Lord, deliver us.

We sinners do beseech thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy word.

We beseech thee to hear us, good Lord.

Son of God; we beseech thee to hear us.

Son of God; we beseech thee to hear us.

O Lamb of God; that takest away the sins of the world;

Grant us thy peace.

O Lamb of God; that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

*Then shall the Father, and the Family with him, say
the Lord's Prayer.*

Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress

us ; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought ; and by the providence of thy goodness they may be dispersed ; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church ; through Jesus Christ our Lord. Amen.

A GENERAL THANKSGIVING.

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men ; [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life ; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ ; for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show

* This to be said when any that have been prayed for desire to return praise.

forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen,

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ our Mediator and Advocate. Amen.

Vouchsafe, O Lord, to keep us this day without sin.

Then the Father alone shall say,

The Lord bless us, and keep us; the Lord lift up the light of his countenance upon us; the Lord give us peace now and for evermore. Amen.

Here endeth the Morning Prayer.





COLLECTS

FOR EACH SUNDAY AND WEEK FOLLOWING, THROUGHOUT
THE YEAR, TO BE USED ON THE PROPER DAYS.



THE FIRST SUNDAY IN ADVENT.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility ; that in the last day, when he shall come again in his glorious majesty to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

This Collect is to be repeated every day with the other Collects in Advent, until Christmas-Eve.

THE SECOND SUNDAY IN ADVENT.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

THE THIRD SUNDAY IN ADVENT.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming, to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

THE FOURTH SUNDAY IN ADVENT.

O Lord, raise up, we pray thee, thy power,

and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. Amen.

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY OF
CHRIST, COMMONLY CALLED CHRISTMAS DAY.

Almighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

SAINT STEPHEN'S DAY.

Grant, O Lord, that in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and,

being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. . Amen.

Then shall follow the Collect of the Nativity; which shall be said continually unto New Year's Eve.

SAINT JOHN THE EVANGELIST'S DAY.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy church, that it, being enlightened by the doctrine of thy blessed apostle and evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. Amen.

THE INNOCENTS' DAY.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our

lives, and constancy of our faith, even unto death, we may glorify thy holy name; through Jesus Christ our Lord. Amen.

THE SUNDAY AFTER CHRISTMAS DAY.

Almighty God, who has given thy only begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

THE CIRCUMCISION OF CHRIST.

Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that our hearts and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. Amen.

The same Collect shall serve for every Day after unto the Epiphany.

THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO
THE GENTILES.

O God, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. Amen.

THE FIRST SUNDAY AFTER THE EPIPHANY.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

THE SECOND SUNDAY AFTER THE EPIPHANY.

Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. Amen.

THE THIRD SUNDAY AFTER THE EPIPHANY.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

THE FOURTH SUNDAY AFTER THE EPIPHANY.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

O Lord, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. Amen.

THE SIXTH SUNDAY AFTER THE EPIPHANY.

O God, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. Amen.

THE SUNDAY CALLED SEPTUAGESIMA, OR THE THIRD
SUNDAY BEFORE LENT.

O Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

THE SUNDAY CALLED SEXAGESIMA, OR THE SECOND
SUNDAY BEFORE LENT.

O Lord God, who seest that we put not our trust in any thing that we do ; Mercifully grant that by thy power we may be defended against all adversity ; through Jesus Christ our Lord. Amen.

THE SUNDAY CALLED QUINQUAGESIMA, OR THE NEXT
SUNDAY BEFORE LENT.

O Lord, who hast taught us, that all our doings without charity are nothing worth ; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee : Grant this for thine only Son Jesus Christ's sake. Amen.

THE FIRST DAY OF LENT, COMMONLY CALLED ASH-
WEDNESDAY.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent ; Create and make in us new and contrite hearts, that

we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

This Collect is to be read every day in Lent, after the Collect appointed for the Day.

THE FIRST SUNDAY IN LENT.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

THE SECOND SUNDAY IN LENT.

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and

hurt the soul ; through Jesus Christ our Lord.
Amen.

THE THIRD SUNDAY IN LENT.

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies ; through Jesus Christ our Lord. Amen.

THE FOURTH SUNDAY IN LENT.

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved ; through our Lord and Saviour Jesus Christ. Amen.

THE FIFTH SUNDAY IN LENT.

We beseech thee, Almighty God, mercifully to look upon thy people ; that by thy great goodness they may be governed and preserved evermore, both in body and soul ; through Jesus Christ our Lord. Amen.

THE SUNDAY NEXT BEFORE EASTER.

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

GOOD FRIDAY.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every

member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. Amen.

O merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, world without end. Amen.

EASTER-EVEN.

Grant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections, we may be buried with him; and that through the grave and gate of death we may pass to our joyful resurrection; for his merits, who died and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

EASTER-DAY.

Almighty God, who, through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life ; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect ; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

THE FIRST SUNDAY AFTER EASTER.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification ; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth ; through the merits of the same thy Son Jesus Christ our Lord. Amen.

THE SECOND SUNDAY AFTER EASTER.

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an

ensample of godly life ; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life ; through the same Jesus Christ our Lord. Amen.

THE THIRD SUNDAY AFTER EASTER.

Almighty God, who showest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness ; Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same ; through our Lord Jesus Christ. Amen.

THE FOURTH SUNDAY AFTER EASTER.

O Almighty God, who alone canst order the unruly wills and affections of sinful men ; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise ; that so among the sundry and manifold changes of the world, our hearts

may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

THE FIFTH SUNDAY AFTER EASTER.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

THE ASCENSION DAY.

Grant, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

SUNDAY AFTER ASCENSION DAY.

O God the King of Glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee,

leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

WHIT SUNDAY.

God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

TRINITY SUNDAY.

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us steadfast in this faith,

and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

THE FIRST SUNDAY AFTER TRINITY.

O God, the strength of all them that put their trust in thee; Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. Amen.

THE SECOND SUNDAY AFTER TRINITY.

O Lord, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. Amen.

THE THIRD SUNDAY AFTER TRINITY.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given

a hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

THE FOURTH SUNDAY AFTER TRINITY.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

THE FIFTH SUNDAY AFTER TRINITY.

Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. Amen.

THE SIXTH SUNDAY AFTER TRINITY.

O God, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward

thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

THE SEVENTH SUNDAY AFTER TRINITY.

Lord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

THE EIGHTH SUNDAY AFTER TRINITY.

O God, whose never failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. Amen.

THE NINTH SUNDAY AFTER TRINITY.

Grant to us, Lord, we beseech thee, the Spirit to think and do always such things as be right-ful; that we, who cannot do any thing that is

good without thee, may by thee be enabled to live according to thy will ; through Jesus Christ our Lord. Amen.

THE TENTH SUNDAY AFTER TRINITY.

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants ; and that they may obtain their petitions, make them to ask such things as shall please thee ; through Jesus Christ our Lord. Amen.

THE ELEVENTH SUNDAY AFTER TRINITY.

O God, who declarest thy almighty power most chiefly in showing mercy and pity ; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure ; through Jesus Christ our Lord. Amen.

THE TWELFTH SUNDAY AFTER TRINITY.

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve ; Pour down upon us the abundance of thy mercy ;

forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

THE THIRTEENTH SUNDAY AFTER TRINITY.

Almighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

THE FOURTEENTH SUNDAY AFTER TRINITY.

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. Amen.

THE FIFTEENTH SUNDAY AFTER TRINITY.

Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy; and because the frail-

ty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

THE SIXTEENTH SUNDAY AFTER TRINITY.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. Amen.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

Lord, we pray thee, that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds, to follow thee, the only God; through Jesus Christ our Lord. Amen.

THE NINETEENTH SUNDAY AFTER TRINITY.

O God, forasmuch as without thee we are not able to please thee ; Mercifully grant that thy Holy Spirit may, in all things, direct and rule our hearts ; through Jesus Christ our Lord. Amen.

THE TWENTIETH SUNDAY AFTER TRINITY.

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us ; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done ; through Jesus Christ our Lord. Amen.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

Grant, we beseech thee, merciful Lord, to thy faithful people, pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind ; through Jesus Christ our Lord. Amen.

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

Lord, we beseech thee, to keep thy household the Church in continual godliness ; that through

thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy name ; through Jesus Christ our Lord. Amen.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

O God, our refuge and strength, who art the author of all godliness ; Be ready, we beseech thee, to hear the devout prayers of thy Church ; and grant that those things which we ask faithfully we may obtain effectually ; through Jesus Christ our Lord. Amen.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

O Lord, we beseech thee, absolve thy people from their offences ; that through thy bountiful goodness we may all be delivered from the bands of those sins which by our frailty we have committed : Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

Stir up, we beseech thee, O Lord, the wills of thy faithful people ; that they, plenteously

bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

If there be any more Sundays before Advent-Sunday, the Collect of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted; provided that this last Collect shall always be used upon the Sunday next before Advent.





EVENING PRAYERS.

PREFATORY SENTENCE.

In the name of the FATHER, and of the SON,
and of the HOLY GHOST.

A GENERAL CONFESSION,

*To be said of the whole Family, after the Father, all
kneeling.*

Almighty God, Father of our Lord Jesus
Christ, Maker of all things, Judge of all men ;
We acknowledge and bewail our manifold sins
and wickedness, Which we, from time to time,
most grievously have committed, By thought,
word, and deed, Against thy divine majesty,

Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings ; The remembrance of them is grievous unto us ; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father ; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past ; And grant that we may ever hereafter serve and please thee In newness of life, To the honour and glory of thy name ; Through Jesus Christ our Lord. Amen.

Father. — Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

*Then the Father and Family shall say the Lord's Prayer
with a loud voice.*

Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

Then the Father shall say,

O Lord, show thy mercy upon us ;

Answer. And grant us thy salvation.

Father. O Lord, save the QUEEN ;

Answer. And mercifully hear us when we call upon thee.

Father. Endue thy MINISTERS with righteousness ;

Answer. And make thy CHOSEN PEOPLE joyful.

Father. O Lord, save thy people ;

Answer. And bless thine inheritance.

Father. Give peace in our time, O Lord ;

Answer. Because there is none other that fighteth for us, but only thou, O God.

Father. O God, make clean our hearts within us ;

Answer. And take not thy Holy Spirit from us.

Then shall follow three Collects ; the first of the Day, (for which see those at the end of the Evening Service ;) the second, for Peace ; the third, for Aid against all Perils ; as hereafter followeth.

THE SECOND COLLECT, FOR PEACE.

O God, from whom all holy desires, all good counsels, and all just works do proceed ; Give

unto thy servants that peace which the world cannot give ; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness ; through the merits of Jesus Christ our Saviour. Amen.

THE THIRD COLLECT, FOR AID AGAINST ALL PERILS.

Lighten our darkness, we beseech thee, O Lord ; and by thy great mercy defend us from all perils and dangers of this night ; for the love of thy only Son, our Saviour Jesus Christ. Amen.

We humbly beseech thee, O Father, mercifully to look upon our infirmities ; and, for the glory of thy Name, turn from us all those evils that we most righteously have deserved ; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory ; through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

A COLLECT OR PRAYER FOR ALL CONDITIONS OF MEN.

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholic Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate; [* *especially those for whom our prayers are desired*;] that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. Amen.

* This to be said when any desire the prayers of the family.

A GENERAL THANKSGIVING.

Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [** particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory world without end. Amen.

* This to be said when any that have been prayed for desire to return praise.

A PRAYER OF ST. CHRYSOSTOM.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for us; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Here endeth the Evening Prayer.

PRAYERS FOR EACH EVENING, INSTEAD OF
THE COLLECT FOR THE DAY, AS IN THE
MORNING.

For Sunday Evening.

Father.

O most mighty God, and merciful Father,
who hast compassion upon all men, and hatest

nothing that thou hast made ; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved : Mercifully forgive us our trespasses ; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy ; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed ; enter not into judgment with thy servants, who are vile earth, and miserable sinners : but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults ; and so make haste to help us in this world, that we may ever live with thee in the world to come ; through Jesus Christ our Lord. Amen.

*Then shall the Family say this that followeth,
after the Father.*

Turn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon

mercy. Spare thy people, good Lord, spare them ; And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great ; And after the multitude of thy mercies look upon us ; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

Monday Night.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation ; that among all the changes and chances of this mortal life, we may ever be defended by thy most gracious and ready help ; through Jesus Christ our Lord. Amen.

Tuesday.

O Almighty Lord and Everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments ; that through thy most mighty protection, both here and ever, we may be preserved in body and soul ; through our Lord and Saviour Jesus Christ. Amen.

Wednesday.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid ; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name ; through Christ our Lord. Amen.

Thursday.

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help ; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life ; through Jesus Christ our Lord. Amen.

Friday.

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking ; We beseech thee to have compassion upon our infirmities ; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe

to give us, for the worthiness of thy Son, Jesus Christ our Lord. Amen.

Saturday.

Almighty God, who hast promised to hear the petitions of them that ask in thy Son's name; We beseech thee mercifully to incline thine ears to us that have now made our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will may effectually be obtained to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. Amen.





PRIVATE DEVOTIONS.

A MORNING PRAYER.

"Early in the morning will I direct my prayer unto thee, and will look up."—Psalm v., 1, 3.

Almighty God, who, dwelling in the highest heavens, yet vouchsafest to regard the lowest creature here upon earth, I humbly adore thy sacred Majesty, and with all the powers of my soul and body do exalt and praise thy holy Name, for all the mercies and comforts of this life, and for the hope and assurance of a better; for protecting me from the evils and dangers of the night past, and for bringing me safely to the light of a new day: continue this thy mercy and goodness to me, and as thou hast

awakened my body from sleep, so raise my soul from the death of sin unto a life of righteousness. Deliver me, O God, from the evils of this day, and guide my feet in the paths of peace and holiness. Strengthen my resolutions to embrace all opportunities of doing good, and carefully to avoid all occasions of evil, especially those sins * which by nature and inclination I am most likely to fall into; and, when, through frailty, or the violence of any other temptation, I fall from my duty, do thou in mercy restore me again with a double portion of thy grace and Holy Spirit, to maintain a more vigorous defence against Satan and his devices. Shower down thy graces and blessings upon all my relations, [*on my father and mother, on my brethren and sisters,*] and on all my friends, and give thy holy angels charge over them, to protect them from all sin and danger. Make me diligent in the duties of my calling, that in all the changes and chances of this life, I may absolutely submit to thy divine providence. Let thy blessing be upon my actions, and let thy wisdom direct my intentions, that so the whole course of my life, and the principal de-

* Here name such sins as you are most afraid of.

signs of my heart, may be ordered by thy governance, to do always that which is righteous in thy sight, through Jesus Christ our Lord. Amen.

Our Father, &c.

Vouchsafe, O Lord, to keep me this day without sin.

When you go out of your chamber.

The blessing of God descend upon me and all belonging to me, and dwell in my heart for evermore; and bless my going out and coming in, now and for ever. Amen.

AN EVENING PRAYER.

"Let my prayer, O Lord, be set forth as incense, and the lifting up of my hands be as an evening sacrifice."—Psalm cxli., 2.

O Lord our heavenly Father, Almighty and everlasting God, whose glory the heaven of heavens cannot contain, look down from the throne of thy Majesty, and behold thy unworthy servant, prostrate at the foot of thy mercy seat, humbly confessing unto thee the vanity and

sinfulness of my whole life; especially the omissions of my duty and commissions of sin this day,* wherewith I have so lately offended thine infinite Majesty and goodness, and so grievously wounded mine own soul. Of these and all other my transgressions I most earnestly repent, and am heartily sorry for these my misdoings; the remembrance of them is grievous unto me, the burden of them is intolerable. Have mercy upon me, most merciful Father; for thy Son Jesus Christ's sake, forgive me all that is past, and accept these my prayers and supplications, through the merits and mediation of the same our Mediator and Redeemer. And although I am unworthy, through my manifold sins and iniquities, to offer unto thee any sacrifice of praise and thanksgiving, yet I beseech thee to accept of this my bounden duty, with my unfeigned thanks for all thy goodness and loving-kindness to me and all mankind,† purely proceeding from thy bounty, and wholly intended for my good; and particularly for preserving me this day in the midst of so many dangers incident to my condition, and from so

* Here name particular sins and failings of the day.

† Here name particular blessings and mercies.

many calamities as are due to my sins. Thou art my Creator, O my God, and Protector; thou art the ultimate end of my being, and supreme perfection of my nature; under the shadow of thy wings is perpetual repose, and from the light of thy countenance flows eternal joy and felicity; to whom be glory and honour, world without end. Amen.

And thou, O Lord, by whom kings reign, and princes decree justice, bless our most gracious Sovereign Lady Queen Victoria, Prince Albert, and all the Royal Family; all my relations, friends, and kind benefactors; * let thy providence succour them and theirs from all evil and danger, and do thou reward them sevenfold into their bosoms for all the good they have done or said of me. Be pleased likewise, O Lord, (in whose hands are the issues of life and death,) to succour, help, and comfort all that are in danger, necessity, and tribulation; all that labour under any bodily pain, sickness, or temptation, or are disturbed in mind; † relieve such according to their several necessities, giving them patience under sufferings, and a happy issue out of all


* Here name particular persons.

† Especially those for whom our prayers are desired.

their afflictions. Subdue in me the evil spirit of wrath and revenge, and dispose my heart patiently to bear reproaches and wrongs, and to be ready not only to forgive, but also to do good for evil, that all men may know that I am Christ's disciple. And, finally, O Lord, since thou hast ordained the day to labour in, and the night to take our rest, as I praise thee for the mercies of the day, so I humbly beg the continuance of thy gracious protection over me this night. Let thy holy angels pitch their tents about my bed, that being safely delivered from all perils and dangers of this night, and comfortably refreshed with inoderate sleep, I may be enabled to discharge the duties of my calling, and faithfully to persevere in holiness and pureness of living all the days of my life, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

Our Father, &c.

Vouchsafe, O Lord, to keep me this night without sin.



THE HOLY COMMUNION.

THE best preparation for the holy eucharist is constantly to lead a holy and obedient life, walking in the steps of the faith of Abraham, and in all the commandments and ordinances of the Lord, blameless. This holy sacrament is the most solemn festival of the Christian religion; we should therefore equally avoid the extremes of making it a god and worshipping the symbols, or of degrading it into a mere empty ceremony, a dead ordinance, without spiritual reality.

From Adam downwards, God has always been worshipped by sacrifice, which was the type, as the Lord's Supper is the commemoration, of Christ's all-atoning sacrifice on the cross. Along with

sacrifice God instituted a priesthood to serve at his altar, which in the patriarchal church belonged of right to kings, heads of tribes, and fathers of families. But afterwards, under the Mosaic dispensation, God set aside the tribe of Levi and the family of Aaron for the priesthood, whose office none else, under the Jewish dispensation, could exercise under pain of death. Christ took an order of men from among men, and ordained them for men's benefit, to serve in things pertaining to God, that they may now offer to Him both gifts and sacrifices. The Christian priesthood represent Christ, and every high priest is ordained to offer the gifts of the people, and the commemoration of Christ's all-sufficient sacrifice to God. The Sacrament of the Lord's Supper is a memorial or representation of Christ's sufferings, and communicates their first fruits in real and present graces to the soul of true believers; it maintains that spiritual life which was received in holy baptism, when we put on Christ and became new creatures; and it is also a pledge of the forgiveness of sins and of the purchase of eternal life. Christ is the author and giver of the remission of sins, of sanctification and redemption; and in this holy Sa-

crament He preserves and continues these blessings to the faithful, as really and as truly as they receive the outward elements. Without faith we can receive no benefit from this holy Sacrament. It is not however our faith which makes the outward elements to be Christ's body and blood, but the operation of his Holy Spirit, in answer to the prayer of the priest in the name of the Holy Trinity, as He commanded them to be consecrated and offered up.

In baptism we are regenerated in Christ's birth, we die on his cross, and are buried in his grave, we then put on Christ and are formed anew in him; and in the Christian sacrifice of the Lord's Supper the benefit of Christ's most true and real presence is communicated to us neither *consubstantially* nor *transubstantially*, *but spiritually*. "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." And so Christ the head, and each of the incorporate members of his mystical body, are continually and perfectly joined and knit together in the unity of the Spirit, in the bond of peace, and in righteousness of life. The Christian sacrifice shows forth the death of our Lord, not

only to God the Father, as Christ himself continually does in heaven, but before the eyes of men on earth, as a commemoration or memorial of His expiatory sacrifice on the cross, which can never be repeated. The Jewish sacrifice of a lamb without blemish at the Passover prefigured the grand expiation by the Lamb of God on the cross for the sins of all men. Their meat and drink offerings of fine flour mingled with oil and wine signified the offering of themselves, their goods, and praises; as we now "offer and present our souls and bodies to be a reasonable, holy, and lively sacrifice" unto God, in the Christian sacrifice, through that new and living way which Christ hath consecrated for us. St. Paul is so earnest that he beseeches us, by the "mercies of Christ," to offer this "reasonable service," and to make an oblation of ourselves to Him who first offered his own body for us.

The sacrifice on the cross, which is commemorated in the Lord's Supper, is the ground of the real and actual oblation of ourselves, our souls and bodies, of the free-will offering of our goods, and of the peace offering of our praises and thanksgivings, of which there must always

be an union, and which is an acknowledgment of God's sovereignty over all his creatures, and that we owe all that we possess to his bounty. The minister gives thanks to God for all his benefits, and the mercies of creation, redemption, and sanctification; and, taking the bread and cup into his hands, he repeats our Saviour's powerful words of institution. In these significant actions, the devout communicant may discern the Lord's body and blood in the representative symbols, which the priest offers to God as the Christian sacrifice. In the bread broken, the communicant may see by the eye of faith, Christ's blessed body nailed to the cross for our sins; and when the priest takes the cup he may see his sacred side pierced, and the blood of our redemption with the water of cleansing issuing from the wound; and when he lays his hands upon the elements, in the act of consecration, by faith we may discern that our sins, which daily crucify Him afresh, were laid upon Christ. In conjunction with the priest on earth, Christ, the Great High Priest offers to God the Father in heaven the commemorative sacrifice of his holy passion, whose symbols, the bread and the wine, he has called his own body and

blood, because they are their representations, and in which Christ is "verily and indeed," that is, really and spiritually present in power and effect to the understanding and the faith of the communicant. Christ as our high priest presents himself in our nature to God the Father in heaven, who by the sacrifice on the cross made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world. He blotted out the hand-writing of ordinances that was against us, and which was contrary to us, and took it out of the way, nailing it to his cross. When he instituted this commemorative sacrifice, he commanded his priests on earth who represent his person, to offer the same symbols as they had seen him offer, to wit, bread and wine, and which he said signified or represented his own body and blood. The bloody sacrifices of the Patriarchal and Jewish churches were types of Christ's passion, to which they looked forward in faith; and the Lord's Supper is a sacrifice which commemorates our redemption by the grand expiation on the cross for the sins of the whole world, to which the Christian pilgrim looks back with faith and thanksgiving.

The following catechism will fully explain to

the devout communicant the end and nature of this reasonable service :*

Q. How many sacrifices or oblations are there in the Christian Church ? — *A.* Two only : that is to say, the offertory or offerings of the people ; and the oblation of the representations of Christ's body and blood.

Q. What meanest thou by this word sacrifice or oblation ? — *A.* I mean an outward visible sign of an inward spiritual worship, ordained by God as a means whereby we perform the same, and do make our public acknowledgment thereof.

Q. How many parts are there in a sacrifice ? — *A.* Two : the outward visible sign and the inward spiritual worship.

Q. What is the outward visible sign in the offertory ? — *A.* There being now no commutation of things for things, it is done by money, the common value of all things ; given for the maintenance of God's public worship, and the ministry attending thereon.

Q. What is the inward spiritual worship ? — *A.* An ample and voluntary acknowledgment

* Taken from *Sacrifice the Divine Service*, from the *Covenant of Grace*, by J. Scandret. — Oxford : Parker.

that God is the God of the creation; that we receive all from him and owe all to him.

Q. Why was the great eucharistical sacrifice ordained?—*A.* For a continual memorial to God of the sacrifice visible and invisible of Jesus Christ; that God might remember the covenant of grace made with man, in and through Jesus Christ our Lord.

Q. What is the outward visible sign in this sacrifice?—*A.* Bread and wine appointed by Jesus Christ at his last supper to serve as the perpetual oblation of the New Testament or New Law.

Q. What is the inward part or thing signified?—*A.* The body and blood of Jesus Christ as a sacrifice for us by his death on the cross; and by his appearing for us with the same in heaven.

Q. What is the inward spiritual worship of this sacrifice?—*A.* A pleading with, or beseeching God, for the benefit of the covenant of grace; and an acknowledgment of God's infinite justice and mercy in the vicarious punishment of Jesus Christ for our redemption. Both these done by Christ in the truth; and by the Christian priest in the representations.

To those who are backward in approaching God's holy altar, I will, in conclusion, cite the words of the excellent and pious Jeremy Taylor, who has enforced this duty with so much vigour and eloquence: "*All* Christian people *must* come to this holy supper. They, indeed, that are in a state of sin must not come *so*, but yet they *must* come; first, they must quit their state of death, and *then* partake of the bread of life. They that are at *enmity* with their neighbours must come: *that* is no excuse for their not coming, only they must not bring their enmity along with them, but *leave it*, and then come. They that have a variety of secular employments must come, only they must leave their secular thoughts and affections behind them, and then come and converse with God. If any man be well grown in grace, he must needs come; because he is excellently disposed to so holy a feast; but he that is but in the infancy of piety had need to come, that *so* he may *grow* in grace. The *strong* must come lest they become weak; and the *weak* that they may become strong. The *sick* must come to be cured; the *healthful* to be preserved. They that have *leisure* must come, because they have no excuse; they that

have *no* leisure must come hither, that by so excellent an act of religion they may sanctify their business. The *penitent sinners* must come, that they may be justified; and they that are justified, that they may be justified still."

PRAYERS BEFORE AND AT THE COMMUNION.

A FORM OF CONFESSION OF SINS AND REPENTANCE.

"Have mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences. For I will confess my wickedness, and be sorry for my sin." O my dearest Lord, I am not worthy to be accounted amongst the meanest of thy servants; not worthy to be sustained by the least fragments of thy mercy; but to be shut out of thy presence for ever with dogs and unbelievers.

But for thy name's sake, O Lord, be merciful unto my sin, for it is great.

I am the vilest of sinners, and the worst of men: proud and vain-glorious, impatient of scorn or of just reproof; not enduring to be slighted, and yet extremely deserving it: I

have been cozened by the colours of humility, and when I have truly called myself vicious, I could not endure any man else should say or think so. I have been disobedient to my superiors, churlish and ungentle in my behaviour, unchristian and unmanly.

But for thy name's sake, O Lord, be merciful unto my sin, for it is great.

O just and dear God, how can I expect pity or pardon, who am so angry and peevish, with and without cause, envious of good, rejoicing at the evil of my neighbours, negligent of my charge, idle and useless, timorous and base, jealous and impudent, ambitious and hard-hearted, soft, unmortified, and effeminate in my life, undevout in my prayers, without fancy or affection, without attendance to them or perseverance in them; but passionate and curious in pleasing my appetite of meat and drink and pleasures, making matter both for sin and sickness? And I have reaped the cursed fruits of such improvidence, entertaining indecent and impure thoughts; and I have brought them forth in indecent and impure actions, and the spirit of uncleanness hath entered in, and unhallowed the temple which thou didst consecrate

for the habitation of thy Spirit of love and holiness.

But for thy name's sake, O Lord, be merciful unto my sin, for it is great.

Thou hast given me a whole life to serve thee in, and to advance my hopes of heaven : and this precious time I have thrown away upon my sins and vanities, being improvident of my time and of my talent, and of thy grace and my own advantages, resisting thy Spirit and quenching him. I have been a great lover of myself, and yet used many ways to destroy myself. I have pursued my temporal ends with greediness and indirect means. I am revengeful and unthankful, forgetting benefits, but not so soon forgetting injuries ; curious and murmuring, a great breaker of promises. I have not loved my neighbour's good, nor advanced it in all things where I could. I have been unlike thee in all things. I am unmerciful and unjust ; a sottish admirer of things below, and careless of heaven and the ways that lead thither.

But for thy name's sake, O Lord, be merciful unto my sin, for it is great.

All my senses have been windows to let sin in, and death by sin. Mine eyes have been

adulterous and covetous ; mine ears open to slander and detraction ; my tongue and palate loose and wanton, intemperate, and of foul language, talkative and lying, rash and malicious, false and flattering, irreligious and irreverent, detracting and censorious ; my hands have been injurious and unclean, my passions violent and rebellious, my desires impatient and unreasonable : all my members and all my faculties have been servants of sin ; and my very best actions have more matter of pity than of confidence, being imperfect in my best, and intolerable in most.

But for thy name's sake, O Lord, be merciful unto my sin, for it is great.

Unto this and a far bigger heap of sin I have added also the faults of others to my own score, by neglecting to hinder them to sin in all that I could and ought : but I also have encouraged them in sin, have taken off their fears, and hardened their consciences, and tempted them directly, and prevailed in it to my own ruin and theirs, unless thy glorious and unspeakable mercy hath prevented so intolerable a calamity.

Lord, I have abused thy mercy, despised thy

judgments, turned thy grace into wantonness. I have been unthankful for thine infinite loving-kindness. I have sinned and repented, and then sinned again, and resolved against it, and presently broke it; and then I tied myself up with vows, and then was tempted, and then I yielded by little and little, till I was willingly lost again, and my vows fell off like cords of vanity.

Miserable man that I am! who shall deliver me from this body of sin?

And yet, O Lord, I have another heap of sins to be unloaded. My secret sins, O Lord, are innumerable, sins I noted not; sins that I willingly neglected; sins that I acted upon wilful ignorance and voluntary mispersuasion; sins that I have forgot; and sins which a diligent and a watchful spirit might have prevented, but I would not. Lord, I am confounded with the multitude of them, and the horror of their remembrance, though I consider them nakedly in their direct appearance, without the deformity of their unhandsome and aggravating circumstances; but so dressed, they are a sight too ugly, an instance of amazement, infinite in degrees, and insufferable in their load.

And yet thou hast spared me all this while, and hast not thrown me into hell, where I have deserved to have been long since, and even now to have been shut up to an eternity of torments with insupportable amazement, fearing the revelation of thy day.

Miserable man that I am! who shall deliver me from this body of sin?

Thou shalt answer for me, O Lord my God. Thou that prayest for me, shalt be my judge.

THE PRAYER.

Thou hast prepared for me a more healthful sorrow; O deny not thy servant, when he begs sorrow of thee. Give me a deep contrition for my sins, a hearty detestation and loathing of them, hating them worse than death with torments. Give me grace entirely, presently, and for ever, to forsake them; to walk with care and prudence, with fear and watchfulness all my days; to do all my duty with diligence and charity, with zeal and a never-fainting spirit; to redeem the time, to trust upon thy mercies, to make use of all the instruments of grace to work out my salvation with fear and trembling; that thou mayest have the glory of pardoning

all my sins, and I may reap the fruit of all thy mercies and all thy graces, of thy patience and long-suffering, even to live a holy life here, and to reign with thee for ever, through Jesus Christ, our Lord. Amen.*

A FORM OF PRAYER, RECORDING ALL THE PARTS AND
MYSTERIES OF CHRIST'S PASSION, BEING
A SHORT HISTORY OF IT:

*To be used especially in the Week of the Passion, and before
the receiving the Blessed Sacrament.*

All praise, honour, and glory, be to thee, O holy and eternal Jesus. I adore thee, O blessed Redeemer, eternal God, the light of the Gentiles, and the glory of Israel; for thou hast done and suffered for me more than I could wish; more than I could think of; even all that a lost and a miserable perishing sinner could possibly need.

Thou wert afflicted with thirst and hunger, with heat and cold, with labours and sorrows, with hard journeys and restless nights; and when thou wert contriving all the mysterious and admirable ways of paying our scores, thou didst suffer thyself to be designed to slaughter

* Bishop Taylor.

by those for whom in love thou wert ready to die.

Lord, what is man, that thou art mindful of him ; and the son of man, that thou visitest him ?

Blessed be thy name, O holy Jesus ; for thou wentest about doing good, working miracles of mercy, healing the sick, comforting the distressed, instructing the ignorant, raising the dead, enlightening the blind, strengthening the lame, straightening the crooked, relieving the poor, preaching the Gospel, and reconciling sinners by the mightiness of thy power, by the wisdom of thy Spirit, by the word of God, and the merits of thy passion, thy healthful and bitter passion.

Lord, what is man, that thou art mindful of him ; and the son of man, that thou visitest him ?

Blessed be thy name, O holy Jesus, who wert content to be conspired against by the Jews, to be sold by thy servant for a vile price, and to wash the feet of him who took money for thy life, and to give to him and to all thy apostles thy most holy body and blood, to become a sacrifice for their sins, even for their

betraying and denying thee; and for all my sins, even for my crucifying thee afresh, and for such sins, of which I am ashamed to think, but that the greatness of my sins magnify the infiniteness of thy mercies, who didst so great things for so vile a person.

Lord, what is man, that thou art mindful of him; and the son of man, that thou visitest him?

Blessed be thy name, O holy Jesus, who being to depart the world, didst comfort thy apostles, pouring out into their ears and hearts treasures of admirable discourses; who didst recommend them to thy Father with a mighty charity, and then didst enter into the garden set with nothing but briars and sorrows, where thou didst suffer a most unspeakable agony, until the sweat strained through thy pure skin like drops of blood, and there didst sigh and groan, and fall fiat upon the earth, and pray, and submit to the intolerable burden of thy Father's wrath, which I had deserved, and which thou sufferedst.

Lord, what is man, that thou art mindful of him; and the son of man, that thou visitest him?

Blessed be thy name, O holy Jesus, who, hast sanctified to us all our natural infirmities and passions, by vouchsafing to be in fear and trembling and sore amazement, by being bound and imprisoned, by being harassed and dragged with cords of violence and rude hands, by being drenched in the brook in the way, by being sought after like a thief, and used like a sinner, who wert the most holy and the most innocent, cleaner than an angel, and brighter than the morning star.

Lord, what is man, that thou art mindful of him; and the son of man, that thou visitest him?

Blessed be thy name, O holy Jesus, and blessed be thy loving kindness and pity, by which thou didst neglect thy own sorrows, and go to comfort the sadness of thy disciples, quickening their dulness, encouraging their duty, arming their weakness with excellent precepts against the day of trial. Blessed be that humility and sorrow of thine, who, being Lord of the angels, yet wouldest need and receive comfort from thy servant the angel; who didst offer thyself to thy persecutors, and madest them able to seize thee; and didst receive the

traitor's kiss, and sufferedst a veil to be thrown over thy holy face, that thy enemies might not presently be confounded by so bright a lustre ; and wouldest do a miracle to cure a wound of one of thy spiteful enemies ; and didst reprove a zealous servant in behalf of a malicious adversary ; and then didst go like a lamb to the slaughter, without noise, or violence, or resistance, when thou couldest have commanded millions of angels for thy guard and rescue.

Lord, what is man, that thou art mindful of him ; and the son of man, that thou visitest him ?

Blessed be thy name, O holy Jesus, and blessed be that holy sorrow thou didst suffer, when thy disciples fled, and thou wert left alone in the hands of cruel men, who, like evening wolves, thirsted for a draught of thy best blood : and thou wert led to the house of Annas, and there asked ensnaring questions, and smitten on the face by him whose ear thou hadst but lately healed ; and from thence wert dragged to the house of Caiaphas, and there all night didst endure spittings, affronts, scorn, contumelies, blows, and intolerable insolencies ; and all this for man, who was thy enemy, and the cause of all thy sorrows.

Lord, what is man, that thou art mindful of him; and the son of man, that thou visitest him?

Blessed be thy name, O holy Jesus, and blessed be thy mercy, who, when thy servant Peter denied thee, and forsook thee, and forswore thee, didst look back upon him, and, by that gracious and chiding look, didst call him back to himself and thee; who wert accused before the high priest, and railed upon, and examined to evil purposes, and with designs of blood; who wert declared guilty of death for speaking a most necessary and most profitable truth; who wert sent to Pilate and found innocent, and sent to Herod and still found innocent, and wert arrayed in white, both to declare thy innocence, and yet to deride thy person; and wert sent back to Pilate and examined again, and yet nothing but innocence found in thee, and malice round about thee to devour thy life, which yet thou wert more desirous to lay down for them than they were to take it from thee.

Lord, what is man, that thou art mindful of him; and the son of man, that thou visitest him?

Blessed be thy name, O holy Jesus, and blessed be that patience and charity by which for our sakes thou wert content to be smitten with canes, and have that holy face, which angels with joy and wonder do behold, be spit upon, and be despised when compared with Barabbas, and scourged most rudely with unhallowed hands, till the pavement was purpled with that holy blood, and condemned to a sad and shameful, a public and painful death, and arrayed in scarlet, and crowned with thorns, and stripped naked, and then clothed, and laden with the cross, and tormented with a tablet stuck with nails at the fringes of thy garment, and bound hard with cords, and dragged most vilely and most piteously, till the load was too great, and did sink thy tender and virginal body to the earth; and yet didst comfort the weeping women, and didst more pity thy persecutors than thyself, and wert grieved for the miseries of Jerusalem to come forty years after, more than for thy present passion.

“ Lord, what is man, that thou art mindful of him; and the son of man, that thou visitest him? ”

Blessed be thy name, O holy Jesus, and

blessed be that incomparable sweetness and holy sorrow which thou sufferedst when thy holy hands and feet were nailed upon the cross, and the cross being set in a hollowness of the earth, did in the fall rend the wounds wider, and there naked and bleeding, sick and faint, wounded and despised, didst hang upon the weight of thy wounds three long hours, praying for thy persecutors, satisfying thy Father's wrath, reconciling the penitent thief, providing for thy holy and afflicted mother, tasting vinegar and gall; and when the fulness of thy suffering was accomplished, didst give thy soul into the hands of God, and didst descend to the regions of longing souls, who waited for the revelation of this thy day in their prison of hope: and then thy body was transfixed with a spear, and issued forth two sacraments, water and blood; and thy body was composed to burial, and dwelt in darkness three days and three nights.

“Lord, what is man, that thou art mindful of him; and the son of man, that thou visitest him?”

THE PRAYER.

Thus, O blessed Jesu, thou didst finish thy holy passion with pain and anguish so great that nothing could be greater than it, except thyself and thine own infinite mercy : and all this for man, even for me, than whom nothing could be more miserable, thyself only excepted, who becamest so by undertaking our guilt and our punishment. And now, Lord, who hast done so much for me, be pleased only to make it effectual to me, that it may not be useless and lost as to my particular, lest I become eternally miserable, and lost to all hopes and possibilities of comfort. All this deserves more love than I have to give ; but, Lord, do thou turn me all into love, and all my love into obedience, and let my obedience be without interruption, and then I hope thou wilt accept such a return as I can make. Make me to be something that thou delightest in, and thou shalt have all that I am or have from thee, even what thou makest fit for thyself. Teach me to live wholly for my Saviour Jesus, and to be ready to die for Jesus, and to be conformable to his life and sufferings, and to be united to him by

inseparable unions, and to own no passions but what may be servants to Jesus, and disciples of his institution. O sweetest Saviour, clothe my soul with thy holy robe; hide my sins in thy wounds, and bury them in thy grave; and let me rise in the life of grace, and abide and grow in it, till I arrive at the kingdom of glory. Amen.*

“ Our father,” &c.

Upon the morning of that holy solemnity add

A PRAYER OF PREPARATION OR ADDRESS TO THE HOLY
SACRAMENT.

An Act of Love.

O most gracious and eternal God, the helper of the helpless, the comforter of the comfortless, the hope of the afflicted, the bread of the hungry, the drink of the thirsty, and the Saviour of all them that wait upon thee; I bless and glorify thy name, and adore thy goodness, and delight in thy love, that thou hast once more given me the opportunity of receiving the greatest favour which I can receive in this world, even the body and blood of my dearest

* Bishop Taylor.

Saviour. O take from me all affection to sin or vanity; let not my affections dwell below, but soar upwards to the element of love, to the seat of God, to the regions of glory, and the inheritance of Jesus; that I may hunger and thirst for the bread of life, and the wine of elect souls, and may know no loves but the love of God, and the most merciful Jesus. Amen.

An Act of Desire.

O blessed Jesus, thou hast used many arts to save me, thou hast given thy life to redeem me, thy Holy Spirit to sanctify me, thyself for my example, thy word for my rule, thy grace for my guide, the fruit of thy body hanging on the tree of the cross for the sin of my soul; and, after all this, thou hast sent thy apostles and ministers of salvation to call me, to importune me, to constrain me to holiness, and peace, and felicity. O now come, Lord Jesus, come quickly; my heart is desirous of thy presence, and thirsty of thy grace, and would fain entertain thee, not as a guest, but as an inhabitant, as the Lord of all my faculties. Enter in and take possession, and dwell with me for ever;

that I also may dwell in the heart of my dearest Lord, which was opened for me with a spear and love.

An Act of Contrition.

Lord, thou shalt find my heart full of cares and worldly desires, cheated with love of riches, and neglect of holy things, proud and unmortified, false and crafty to deceive itself, intricated and entangled with difficult cases of conscience, with knots which my own wildness, and inconsideration, and impatience, have tied and shuffled together. O my dearest Lord, if thou canst behold such an impure seat, behold the place, to which thou art invited is full of passion and prejudice, evil principles and evil habits, peevish and disobedient, lustful and intemperate, and full of sad remembrances that I have often provoked to jealousy and to anger thee, my God, my dearest Saviour, him that died for me, him that suffered torments for me, that is infinitely good to me, and infinitely good and perfect in himself. This, O dearest Saviour, is a sad truth, and I am heartily ashamed, and truly sorrowful for it, and do deeply hate all my sins, and am full of indignation against myself for so

unworthy, so careless, so continued, so great a folly; and humbly beg of thee to increase my sorrow, and my care, and my hatred against sin; and make my love to thee swell up to a great grace, and then to glory and immensity.

An Act of Faith.

This, indeed, is my condition: but I know, O blessed Jesus, that thou didst take upon thee my nature, that thou mightest suffer for my sins, and thou didst suffer to deliver me from them and from thy Father's wrath; and I was delivered from this wrath that I might serve thee in holiness and righteousness all my days. Lord, I am as sure thou didst the great work of redemption for me and all mankind as that I am alive. This is my hope, the strength of my spirit, my joy, and my confidence: and do thou never let the spirit of unbelief enter into me and take me from this rock. Here I will dwell, for I have delight therein: here I will live, and here I desire to die.

The Petition.

Therefore, O blessed Jesu, who art my Saviour and my God, whose body is my food, and thy righteousness is my robe, thou art the priest and the sacrifice, the master of the feast and the feast itself, the physician of my soul, the light of mine eyes, the purifier of my stains ; enter into my heart and cast out from thence all impurities, all the remains of the old man : and grant that I may partake of this holy sacrament with much reverence, and holy relish, and great effect, receiving hence the communication of thy holy body and blood, for the establishment of an unreprouvable faith, of an unfeigned love, for the fulness of wisdom, for the healing my soul, for the blessing and preservation of my body, for the taking out the sting of temporal death, and for the assurance of a holy resurrection ; for the ejection of all evil from within me, and the fulfilling all thy righteous commandments, and to procure for me mercy and a fair reception at the day of judgment, through thy mercies, O holy and ever-blessed Saviour Jesus. Amen.*

“ Our Father,” &c.

* Bishop Taylor.

A PRAYER FOR THE GRACES OF FAITH, HOPE, AND CHARITY.

O Lord God of infinite mercy, of infinite excellency, who hast sent thy holy Son into the world to redeem us from an intolerable misery, and to teach us a holy religion, and to forgive us an infinite debt; give me thy Holy Spirit, that my understanding and all my faculties may be so resigned to the discipline and doctrine of my Lord that I may be prepared in mind and will to die for the testimony of Jesus, and to suffer any affliction or calamity that shall offer to hinder my duty, or tempt me to shame, or sin, or apostacy; and let my faith be the parent of a good life, a strong shield to repel the fiery darts of the devil, and the author of a holy hope, of modest desires, of confidence in God, and of a never-failing charity to thee, my God, and to all the world; that I may never have my portion with the unbelievers, or uncharitable and desperate persons; but may be supported by the strength of faith in all temptations, and may be refreshed with the comforts of a holy hope in all my sorrows, and may bear the burden of the Lord, and the infirmities of my neighbour by *the support of charity*; that the yoke of Jesus

may become easy to me, and my love may do all the miracles of grace, till from grace it swell to glory, from earth to heaven, from duty to reward, from the imperfections of a beginning and little growing love, it may arrive to the consummation of an eternal and never-ceasing charity, through Jesus Christ, the Son of thy love, the anchor of our hope, and the author and finisher of our faith; to whom, with thee, O Lord God, Father of heaven and earth, and with thy Holy Spirit, be all glory, and love, and obedience, and dominion, now and for ever. Amen.*

A PRAYER FOR A CONTENTED SPIRIT, AND THE GRACE
OF MODERATION AND PATIENCE.

O Almighty God, Father and Lord of all the creatures, who hast disposed all things and all chances so as may best glorify thy wisdom, and serve the ends of thy justice, and magnify thy mercy, by secret and indiscernible ways bringing good out of evil; I most humbly beseech thee to give me wisdom from above, that I may adore thee, and admire thy ways and footsteps, which are in the great deep and not to be

* Bishop Taylor.

searched out. Teach me to submit to thy providence in all things, to be content in all changes of person and condition, to be temperate in prosperity, and to read my duty in the lines of thy mercy; and, in adversity, to be meek, patient, and resigned; and to look through the cloud, that I may wait for the consolation of the Lord, and the day of redemption; in the mean time doing my duty with an unwearied diligence, and an undisturbed resolution; having no fondness for the vanities or possessions of this world, but laying up my hopes in heaven and the rewards of holy living, and being strengthened with the spirit of the inner man, through Jesus Christ our Lord. Amen.

A PRAYER FOR THE GRACE OF HUMILITY.

O holy and most gracious Master and Saviour Jesus, who, by thy example and by thy precept, by the practice of a whole life and frequent discourses, didst command us to be meek and humble in imitation of thy incomparable sweetness and great humility; be pleased to give me the grace, as thou hast given me the commandment: enable me to do whatsoever

thou commandest, and command whatsoever thou pleasest. O mortify in me all proud thoughts and vain opinions of myself; let me return to thee the acknowledgment and the fruits of all those good things thou hast given me, that, by confessing I am wholly in debt to thee for them, I may not boast myself for what I have received, and for what I am highly accountable: and for what is my own, teach me to be ashamed and humbled, it being nothing but sin and misery, weakness and uncleanness. Let me go before my brethren in nothing but in striving to do them honour and thee glory, never to seek my own praise, never to delight in it when it is offered; that despising myself, I may be accepted by thee in the honours with which thou shalt crown thy humble and despised servants, for Jesus' sake, in the kingdom of eternal glory. Amen.*

MEDITATIONS ON THE HOLY EUCHARIST.

I adore thee, O blessed Jesus, my Lord and my God, when I consider what that Sacrament is, to which thou now invitest me, and of what parts it consists; of an outward and visible sign,

* Bishop Taylor.

and of an inward and invisible grace. For thou, Lord, who knowest our infirmities, and how little able we are to conceive things heavenly and spiritual, in pity to our dark and feeble apprehensions, hast ordained outward, and obvious, and visible signs, to represent to our minds thy grace, which is inward and invisible; Thou hast ordained bread and wine, which is our corporeal food, to picture out to our faith the food of our souls.

ON THE INWARD PART OR THING SIGNIFIED.

I know, O my God, that I must look through the outward elements, and fix my faith on that which they signify, and which is the inward and invisible grace, even thy own blessed Body and Blood, which is verily and indeed taken, and received by the faithful in the Lord's Supper.

But tell me, O thou whom my soul loveth, how canst thou give us thy flesh to eat.

Lord, thou hast told me that thy words, they are spirit and they are life, and are therefore not carnally to be understood; Lord, I believe; help thou mine unbelief.

I believe thy Body and Blood to be as really present in the holy Sacrament as thy divine

power can make it, though the manner of thy mysterious presence I cannot comprehend.

Lord, I believe that the bread that we break, and the cup that we drink, are not bare signs only, but the real communication of thy Body and thy Blood, and pledges to assure me of it; and I verily believe that, if with due preparation I come to the altar, as certainly as I receive the outward signs, so certainly shall I receive the thing signified, even thy most blessed Body and Blood; to receive which inestimable blessings, O merciful Lord, do thou fit and prepare me. Amen. Amen.*

Whilst the Priest is reading the Sentences.

Glory be to thee, O Lord God, for giving me this blessed opportunity of coming to thy table, and approaching thy throne. O grant I may never more pollute my soul, which I trust thou hast made thy temple to reside in, who art the God of purity.*

Almighty Lord, who hast of thine infinite mercies vouchsafed to ordain this Sacrament, for a perpetual memory of that blessed sacrifice

* Bishop Ken.

which thou madest once for us upon the Cross ; grant me, with such due reverence, to participate of this so holy and wonderful a mystery, that I may be made worthy, by thy grace, to obtain the virtue and fruits of the same, with all the benefits of thy precious death and passion, even the remission of all my sins, and the fulness of all thy graces, which I beg for thy only merits, who art my only Saviour, God from everlasting, and world without end. Amen.

O Lord, our heavenly Father, Almighty and everlasting God, regard, we beseech thee, the devotions of thy humble servants, who do now celebrate the memorial which thy Son and our Saviour hath commanded to be made in remembrance of his most blessed passion and sacrifice ; that by the merits and powers thereof, now represented before thy Divine Majesty, we, and all thy whole Church, may be made partakers of all other the benefits of his most precious death, and resurrection from the earth, and glorious ascension into heaven, who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end. Amen.*

* Bishop Beveridge.

At the Offertory or the Offerings of the People; which are offered to God by the Priest as the Representative of the People.

Blessed be thou, O Lord God, for ever and ever: Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty; for all that is in heaven and in the earth is thine: Thine is the kingdom, O Lord, and thou art exalted as Head above all; both riches and honour come of thee, and of thine own do we give unto thee. Amen.*

Blessed Jesu, who didst accept the poor widow's two mites, be pleased graciously to accept this from thy unworthy servant; for of thine own do I now give unto thee. Amen.

At the Consecration.

O blessed Jesu, in the bread broken, I call to mind thy body torn with whips, and thorns, and nails; and in the wine poured out, I call to mind thy precious blood, shed for my sins!

Glory be to thee, O Lamb of God, that didst offer thyself a sacrifice, to take away the sins of

* From the communion office of the church in Scotland.

the world. Lord, have mercy on me, and take away mine also. Amen.*

Whilst the Priest and others are communicating.

O Lord, I am not worthy, nor fit that thou shouldest come under the filthy roof of the house of my soul, because it is wholly desolate and ruinous; neither hast thou with me a fit place where to lay thy head. But as thou didst vouchsafe to be laid in a stable and manger of unreasonable beasts; as thou didst not disdain to be entertained even in the house of Simon the leper; as thou didst not reject the harlot, a sinner like unto me, coming unto thee, and touching thee; as thou didst not abhor her foul and profane mouth, nor yet the thief on the cross confessing thee, — even so vouchsafe to admit me also, an overworn, miserable, and out of measure sinful creature, to the receiving and communicating of the most pure, quickening, and saving mysteries of thy most holy body and precious blood. Amen.

* Beveridge and Ken.

Before going to the Altar.

Most gracious Father, thou invitest me, a vile sinner, unworthy of the least favour, to a spiritual banquet, to a feast of love. Lord, I am come upon thy gracious call, being poor and needy, weary and heavy laden, under the burden of my sins : I come unto thee, O Lord, for relief and rest. Help me to approach these holy mysteries with fear and reverence, deep humility, and ardent devotion ; with a heart full of faith, and sensible of thine infinite goodness, in sending thy Son to die for me, and of his inexpressible love in undertaking and accomplishing the work of my redemption ; truly sorry for my manifold sins, and thoroughly resolved with thy help against them ; and grant, Holy Father, that hereby my graces may be strengthened, and my sins destroyed — that I may serve thee sincerely and acceptably all the days of this mortal life, and in thy due time attain thy everlasting kingdom, through the merits and mediation of Jesus Christ, my blessed Lord and Saviour. Amen.*

* Beveridge.

At going to the Altar.

In the multitude of thy mercies, O Lord, do I now approach thine altar. O pardon my sins, and receive me graciously. Amen, amen.*

O Lord God, how I receive the body and blood of my most blessed Saviour Jesus Christ, the price of my redemption, is the very wonder of my soul! Yet grant me, gracious Lord, so to eat the flesh of thy Son, and drink his blood, that my sinful body may be made clean by his body, and my soul washed through his most precious blood. Amen.*

I believe, O blessed Jesus, that thou art the Lord of heaven and earth — the Prince of Life — and the King of Glory. I most heartily thank thee, that thou wast pleased to stoop so low as to visit us poor dust and ashes; yea, vile and miserable sinners. Blessed be thy goodness, which moved thee to do a great deal more; to humble thyself to the death, even the death of the Cross, that we might be lifted up to immortal life. I devote myself everlastingly to

* Beveridge.

thy love and obedience. I consent to all thy holy Gospel, desiring that all the dwellers upon earth would praise and serve thee. Let all nations come and worship before thee. Let all generations call thee blessed, and show forth thy dying love, while the sun and moon shall endure; to the glory of God the Father. Amen, amen.*

At prostrating before the Altar.

Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy will's sake they are and were created. Blessing, and glory, and wisdom, and thanks, and honour, and power, be unto our God and unto the Lamb for evermore. Amen.*

When the Priest draws near with the Elements.

Blessed be thy name, O Lord, that I was born in a Christian land, and admitted to thy Church by baptism, and have lived to a capacity of sealing my baptismal vows in my own person. Lord, I heartily take those engagements upon myself. I renounce all my sins, the works of the devil, all worldly vanities and sensual lusts.

* Beveridge.

I heartily believe thy holy religion, and sincerely profess constantly to endeavour to obey thy laws; and I earnestly implore the assistance of thy grace and Holy Spirit to enable me to keep these resolutions, through Jesus Christ, our Lord. Amen.

Immediately before receiving the Holy Bread.

Thou hast said, *that he that eateth thy flesh, and drinketh thy blood, hath eternal life.*

Behold the servant of the Lord; be it unto me according to thy word.

At the eating of the Holy Bread.

By thy crucified body, deliver me from this body of death.

After receiving, according as there is time.

By thine agony and bloody sweat — by thy Cross and passion, good Lord, deliver me. *I have sworn, and am steadfastly purposed, with thy grace, to keep thy righteous judgments.*

O, hold thou up my going in thy paths, that my footsteps slip not.

Glory be to thee, O Lord, who feedest me with the bread of life.

Grant, O Lord, that this bread of life, received by me in steadfast faith and humble thankfulness, may refresh and nourish my soul, and be an effectual means of the growth of my grace, and increase of my comforts, till I come to life everlasting; through Jesus Christ our Lord. Amen.

Before receiving the Cup.

Lord, I remember, with all humility and gratitude, the effusion of thy precious blood for me, and the atonement made by it. Grant me such a sense of those sufferings as may awaken a due abhorrence of my sins, and such an apprehension of that propitiation as may encourage my addresses to the throne of mercy for pardon and peace, and quicken my endeavours in the ways of repentance and holy living, till I obtain the blessing thou hast purchased by thy merits, and promised in thy Gospel. Amen.

Upon the approach of the priest with the consecrated Cup.

What reward shall I give unto the Lord for all the benefits he hath done unto me? I will take the Cup of Salvation, and call upon the name of the Lord.

After receiving the Cup.

Glory be to thee, O Lord Jesus, who permittest me to drink of the fountain of life freely. Glory be to thee, O Jesus my Lord and my God, for thus feeding my soul with thy most blessed body and blood. Amen.

When retired to your pew.

Praise the Lord, O my soul, and all that is within me praise his holy name; who saveth thy life from destruction, and feedeth thee with the bread of heaven. Glory be to God on high, and on earth peace, good will towards men. I worship thee, O Lord, and magnify thy name for ever, who hast vouchsafed to fill my soul with gladness, and to feed me with the heavenly mysteries of Christ's sacred body and blood, humbly beseeching thee, that from henceforth I may walk in good works, and serve thee in holiness and pureness of living, to the honour of thy name. Amen.

Most blessed Redeemer, I do truly believe that thy body was crucified, and thy blood was shed out of thy body, as verily as I have received

this bread and this wine, set apart from the bread ; and that for the remission of my sins, as well as all others. And I do also believe that, with this bread and wine, I have really and spiritually received thy precious body and blood, whereby my sins are fully washed away, and my soul purified and refreshed. This, O Lord, I believe; help thou my unbelief. Amen.

O Lord, I have now once more, in confidence of thy gracious assistance, entered into a solemn resolution against my sins, to be more watchful over my ways, and to have more regard unto thy laws. I most humbly and penitently implore thy pardon for my manifold breaches of such sacred vows—those at baptism, and others since at thy table ; and now earnestly beseech thee to afford me such measures of that grace which thy Son hath purchased and promised as may be sufficient to strengthen my natural weakness, and to overcome my powerful temptations, that I may serve thee acceptably and faithfully all the days of my life ; through Jesus Christ our Saviour. Amen.*

* Beveridge and Ken.

At the end of the Communion.

IT IS FINISHED. Blessed be the mercies of God revealed to us in Jesus Christ. O blessed and eternal High Priest, let the sacrifice of the cross which thou didst once offer for the sins of the whole world, and which thou dost now and always represent in heaven to thy Father by thy never-ceasing intercession, and which this day hath been exhibited on thy holy table sacramentally, obtain mercy and peace, faith and charity, safety and establishment to thy holy Church, which thou hast founded upon a rock,—the rock of a holy faith; and let not the gates of hell prevail against her, nor the enemy of mankind take any soul out of thy hand, whom thou hast purchased with thy blood, and sanctified with thy Spirit. Amen.*

* Bishop Taylor.

THE END.

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